a body of *Shabdas,* words,—words expressing nil important things and concerns of life, so that they pervade not only our literature of every phase, but also our everyday speech. The words that we utter day after day and moment after moment, are the same as are found in the Vedas. The Vedas, therefore, are, to our philosophers, identical with words,—words representing all things, earthly and heavenly. In one word, the Vedas are considered to be the grand store-house of thought and imagination, the venerable encyclo-paedia of all science, poetry, music, medicine, history and philosophy in which the Hindu mind fbw^red under the inspiration of the Spirit of God. Says Prolessor Max-Muller, that celebrated occidental scholar to whose life-long de-votion and selfless labours', <e *The Sacred Books of the East*" series owe their existence and who acknowledged that his real love for Sanskrit literature was first kindled by the Upanishads—c< In the history of the world, the Vedas " filled a gap which no literary work in any other language could fill. I maintain that to everybody who cares for himself, for his ancestors, for his history, for his intellectual development, the study of the Vedic

literature is indispensable." He maintained also that the Vedas were the oldest books in the library of mankind. Professor Heeran wrote:

> The Vedas were the oldest works composed in Sanskrit and even the most ancient Sanskrit writers admitted the Vedas as already existing."

The Vedas which were composed in all the three forms of style, prose, poetry and song, are—the *Rigveda* consisting chiefly of *riks* (poems) or metrical texts; the *Yajurveda* consisting principally of *Yajus* or ritual formulae, the compilation being mostly a sacrificial manual of prose texts, the handbook of the priest; the *Samaveda* consisting mostly of *Samans* or hymns (songs) selected from the *Rigveda.* The tripartite Vedas came to be called *Trayi.* Long after this tripartite division or rather compilation called *Sanhit^.^*